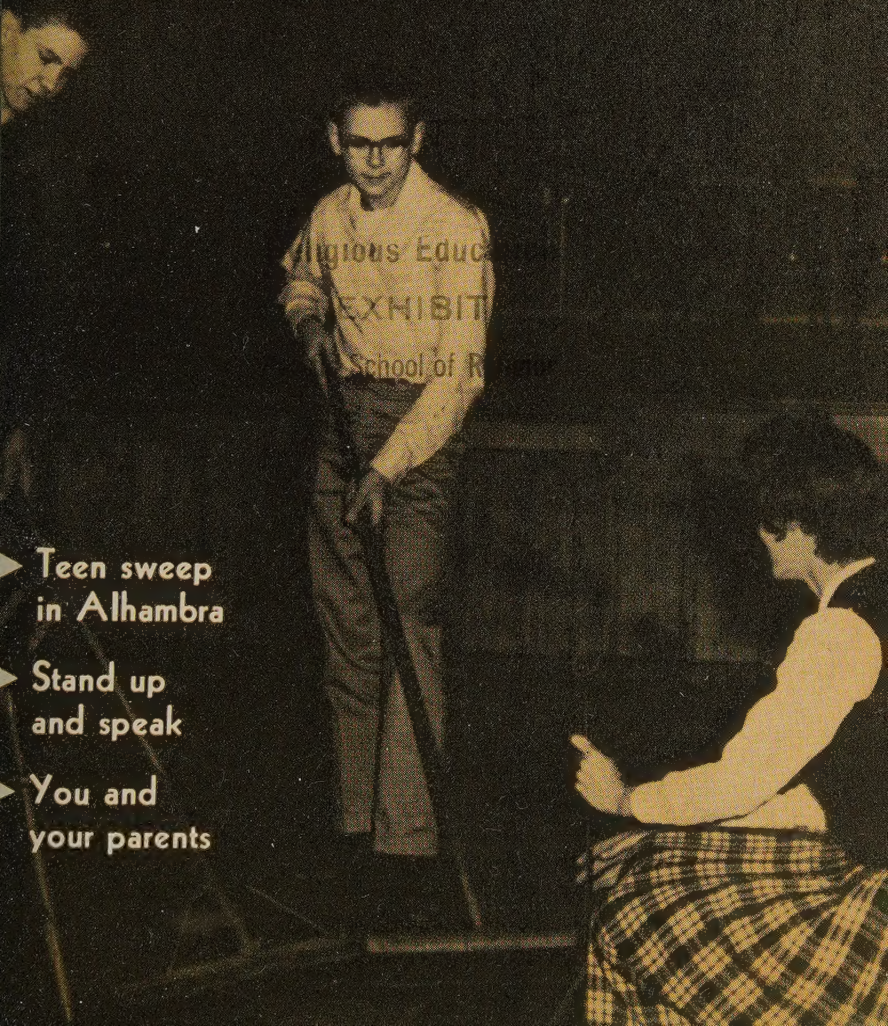



Youth

Feb. 19, 1961



- ▶ Teen sweep
in Alhambra
- ▶ Stand up
and speak
- ▶ You and
your parents



WHEN you have to make a report to the class, you are terrified by the sound of your own voice. Does everyone who speaks in public have a jumpy stomach?

Most speakers admit they have some nervousness when standing before an audience, but there are some things that can help you. First of all, make yourself pleasing to listen to. Your voice is closely related to your physical state. If you have a headache, a cold, or even if your feet hurt, it reflects in your voice. Your voice is a good indication of your emotions, too. Anger and fear show up quickly in loud or trembling speech.

How can other students stand before the class and seem actually to enjoy speaking or reading aloud?

Perhaps they are relaxed and are not thinking about themselves. Relaxation plays a large part in producing a pleasant tonal effect. Tightened, constricted throat muscles will not produce a rich, full sound. Good breathing is important, too. Breathe deeply from your lungs, hold up your head, relax and you will find your voice improving.

you can stand up and

Can anything be done about a voice that sounds too high?

Indeed there can. We speak hoping to be understood, therefore voice control is important. Radio and television announcers regularly make tapes of their voices and play them back listening carefully for ways to improve the pitch of their voices. If you have access to a tape recorder, try this and you will be amazed by the disagreeable effects you will find in your own voice. Then work to improve your speech. When you gain confidence about how your voice sounds to others, you will not be shaky before your class group.

Speech is for communication. Why go to so much trouble when, after all, people understand what you mean?

Enunciation is a half-forgotten art. One must not speak with affectation or false airs, it is true, but how much more pleasant we could sound to others if we used careful speech with good enunciation. If anything is worth saying at all, before your school, church, or social groups, it is worth saying well. Think about the people you know. Isn't it true that you enjoy



listening to those whose voices and use of language are pleasing? You may say that some people are born with a good speaking voice. Maybe. But this is for certain: all of us can improve with a little more attention to how we sound.

It takes variety and emphasis to speak and make people listen. If you have a class report to make, practice beforehand and familiarize yourself with any technical or unusual words. Say them aloud several times in privacy before your mirror. The mirror vision helps you see your lip move. While you do this, listen to yourself. If you will try out these suggestions, you will notice that others are beginning to listen to you and your trembling voice will instead have taken on a tone of confidence. Although most of you are not called upon to speak publicly all through your lives, voice training will be helpful to you in school, in church meetings, and later, in getting a job.

What is meant by variety and emphasis in a speech?

Variety is obtained by raising or lowering your voice at various moments. Doing either of these suddenly will attract attention to the point you are making. Used sparingly this device is helpful. As for emphasis it can be obtained by a pause—dramatic in itself—and by stressing important words. Words written to be spoken usually have a different arrangement for this reason. We write a sentence normally with a subject followed by a verb. If we say it aloud, we have the privilege of rearranging it for emphasis. "He spoke of his grief, hesitantly." Try this, "Hesitantly (pause), he spoke of his grief." This makes a more dramatic sentence as well as adding a note of mystery.

If I have all of these things mastered, does this automatically make me a successful speaker?

No matter how well you may deliver your words, if you have nothing worthwhile to say to your audience, you are shallow! The content of your speech is very important. Speak out of your own experiences and thoughts. Your speech will obviously sound more convincing and real if you speak your own thoughts rather than those of another. Use stories, quotes, and examples to illustrate your thoughts. Don't be wordy; aim for brevity. Organize what you have to say; don't wander.

With practice, you will be sure to become a better speaker. And remember, your audience will not know that your stomach is jumpy if you keep the quaver out of your voice.

—KAY MITCHUM

Youth

February 19, 1961

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editor's note "I'm giving up candy until after Easter. It's Lent, you know!" For centuries the emphasis during the 40 days prior to Easter has been on denying one's self of pleasures so that one could work on improving his religious life. But too often we have been so concerned with "giving up" something that we have not worked on improving ourselves. Instead of being concerned only about yourself, you should do things for others. Instead of bragging about your self-denial, secretly go about making your deeds speak. Instead of limiting your good deeds to 40 days, make Lent the beginning of your efforts to improve your religious discipline and personal actions throughout the year. Lent should be a time for emphasizing *doing* instead of *denying*.

Teena . . .



"I think Rodger's about to turn on the charm!"



SOMETIMES, in spite of our better judgment, a tragedy makes us cry out in longing for "what might have been." All young people in the United Church of Christ are poorer for not having had George A. Williams as one of their denominational youth leaders. His death on January 9, about a month after a very serious automobile accident, saddens his many friends and causes them to wish that more of our young people could have known him. For he would have brought a most re-

freshing background of ecumenical experience to the United Church youth.

Contact with one part of United Church of Christ came easily. As a young person in Cleveland back in his high school days, participation in youth work in the city brought him to the attention of the Rev. Jefferson Rogers, then on the staff of the Commission of Christian Social Action, who in turn interested him in attending Elmhurst College as part of the denominational

a remembering:

George Williams

When George Williams was named Secretary of Youth Work for the Division of Christian Education (Congregational Christian), he brought with him wide experiences in this area. Typical was his membership (left) on an ecumenical team of youth leaders who toured 14 South American countries in 1956-57.

onal program to have Negro students attend Evangelical and Reformed colleges. At that same time, the Youth Fellowship had a project, scholarships for Negro Students, which related George to youth work in a very special way. All these years, he was representing his own denomination, African Methodist Episcopal, as a youth leader and he inevitably became involved in the United Christian Youth Movement. So involved was he that, after graduating from Elmhurst, he was

invited to become a national youth associate on the staff of the U.C. Y.M. Youth associates are "legs" for youth programs and George traveled in many parts of the United States in the interest of cooperative youth work.

Christian education was a love of his and led him to take all the courses he could in it while studying at the Oberlin Graduate School of Theology. Again, cooperative youth work called him to service and interrupted a semester of semi- ▶▶▶

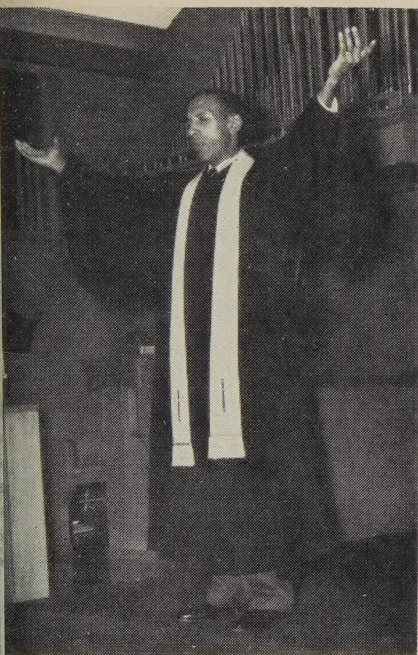


In March 1960, Beverly Adams of Detroit became Mrs. George Williams. She joined him in the pastorate of Central Congregational Church, New Orleans, where he had been ordained and then served with distinction.

nary study. He was chosen to be one of the U. S. representatives on the team of youth workers sponsored by the Youth Department of the World Council of Churches to visit all the countries of South America, participating in the interdenominational work in each country. Using the medium of music, George won a special place for himself among Latin Americans. No doubt young people in many countries are still singing "Aram Sam Sam" and "Kum Ba Yah," thanks to his leading — Waldensian young people in their camp on the bank of the River Platte in Uruguay, Methodist young people in Peru, Evangelicals in

downtown Mexico City and Morrey. In Campinas, Brazil, there will be some who will remember the youth they had folk dancing during the youth conference.

While he was continuing his studies at Oberlin, George came to his home church, St. James, A.M.E., every weekend to assist in the youth program there. When he graduated he was asked to become the minister of Central Congregational Church in New Orleans. He wrote about this in a letter—"I firmly believe that my coming to New Orleans was years in the making and well may have begun when I first went to Elmhurst in 1949. By the way



Early in December George Williams left Central Church in order to begin his national assignment on January 1, 1961. Shortly afterwards he was in a serious auto accident and a month later died of injuries.

ve some wonderful fellowship with the E & R ministers here. We're all in a United Church Ministerial Fellowship and it's quite fruitful."

At George's encouragement, Don Musker became a caravaner in 1959, presenting Central Church in New Orleans. College students at Dillard University found in him a sympathetic pastor. Fine things were happening in Central Church, and George's interest in youth work continued. Last March, he married Beverly Adams and more music came into his life. It was not easy to decide to become secretary of youth work for the Division of Christian Education, but the years

of training and preparation seemed to lead directly in this direction.

January 1 was to be the day he started in his new job. Surely it is not strange to long for what might have been. Yet, how full were the few years George had to give—college choir tours; U.C.Y.M. assignments all over the U. S.; three months in Latin American countries; a ministry in New Orleans; participation at the Joint National Council; the Pilgrim Fellowship and Youth Fellowship, Joint Youth Committee of the United Church of Christ in November—leaving us rich and happy memories.

—ETHEL SHELLENBERGER

about those unreasonable old-fashioned parents

SOMETHING ought to be done about parents!" you may have said "Life is tough enough already without having to get along with a couple of jittery parents!"

Especially at this stage of your life you may have mixed feelings about your parents. Sometimes you have warm feelings of appreciation for all they do for you, but at other times it might seem that parents add to the complications and problems of life.

If you sometimes feel that your parents are old-fashioned, unreasonable, and inclined to behave in ways that embarrass you, perhaps you have tried to keep your feelings about it to yourself. But if you have talked with your friends about difficulties with parents, you have probably found that your friends have a good many of the same complaints that you have. Sometimes it makes

you feel a little better to know that other people struggle with the same problems that you do.

Perhaps Mary Jane's mother seems to you to be attractive looking for a woman of her age, dresses well and speaks pleasantly. You have never seen her act unreasonable or peculiar. But Mary Jane has trouble with both her parents. "They ask a million questions about all my plans and they're always looking for something to get excited about. They make awful rules and won't listen to any argument from me at all. When I try to talk sense to them they think I'm being disrespectful."

You could multiply such examples. With Bill it may be trouble with his father over the car. But his father objects to the way Bill drives. Bill thinks his father's ideas about how to handle a car might have been all right in 1930, but are ridiculous today.

From *The Teenagers Guide for Living* by Judson T. Landis and Mary G. Landis. Copyright 1957 by Prentice-Hall, Inc., Englewood Cliffs, N. J.

With some of the other fellows and girls, the big battle is over when they have to be in at night. With others it is what they wear; some of the girls' parents think their daughters want too many and too expensive clothes, while the boys' parents may criticize the boys for looking like tramps.

Why is it that these few points seem to cause so much difficulty? Are parents all wrong? Are you and your friends all wrong? No. The fact is that nobody is "all wrong." Each one is doing the best he can according to the ways he sees the situation. The trouble is that a situation doesn't look the same to you and your parents. You see it from different points of view, and perhaps both you and they are more right than wrong.

"What can I do about it?" is your big question. To begin with, try to figure out some of the different angles in this matter of getting along with parents during your teens. Don't brace yourself for battle. Infiltrate! Try to get into a position, a frame of mind, so that you can understand how matters look to your parents, and why they take the attitude that they do.

For one thing, they feel—and are responsible for you. Their position is a rather difficult one. They may realize that you are growing up and have a right to be independent, but at the same time they know that until you are 21 (or 18 as the case

may be) they will be held accountable for many of your actions.

For example, if you have an accident with the family car your parents can be sued. And in many cities parents are accountable to the police if their children who are under 18 are on the streets after a certain hour without good reason. Your parents may know that you are trustworthy but still feel that since the community and the laws hold them responsible, they must know where you are going and what you are doing—more than seems to you necessary or reasonable.

They also feel their financial responsibility for you. And they are always conscious of the weight that reputation carries. It matters to them to have people think well of you. That is why they may seem to be too concerned over how you drive, what you wear and how you spend your time.

Look at it this way. You and your parents are in a new stage of growth. When you were under two years of age and were in the learning-to-walk stage, your parents had to learn to let you go at your own pace. When they felt like snatching you up to save you from tumbles or holding you back from trying to run too fast, they had to control themselves in order not to hinder you with too much protection.

You are now in the stage of life where your task is to grow into independent adulthood, to become

able to stand alone without control or support from them. And they are in a stage where they have to begin again to stand back and let you use your own abilities and set your own pace. But this stage is likely to be more difficult for your parents than earlier stages were.

It was fairly easy for them to hold back and let you learn to walk alone when you were little; it is many times more difficult for them to know how to act wisely now. Situations are much more complicated now for them as well as for you. If you think life with your parents is complicated for you now, you would be amazed if you could see into the feelings your parents sometimes have as they struggle with their own adjustments.

In each new situation that arises, each parent has to make a new decision and ask himself or herself: "Is this a thing that is really Bill's

or Peter's or Jane's own business and not mine? Or is this something about which I must raise an issue and try to assert my authority in order to keep my child from making a serious mistake?" Naturally, parents don't always find the right answers to these questions.

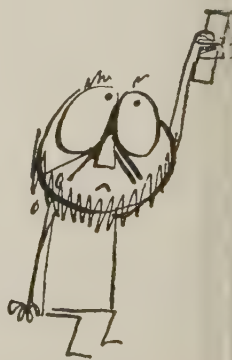
Try looking at the matter this way and you'll probably see that the difficulties between you and your parents now are not so much "problems" as they are just signs of natural development and growth in both your parents and you. You are trying to get on with the business of growing into an independent adult; they are getting used to being the parents of a young adult instead of the parents of a child. Almost all growth involves some awkwardness and fumbling.

You may think your parents ought to be able to get through this stage more smoothly since, after

a beat beatnik



WHY SHOULD I DO OR BE
OR LOVE ANYTHING?



... ONE BOMB AND ALL I
HOPED AND DREAMED, UP IN
SMOKE.

they are older and should have learned a lot by experience. They were young themselves once, too.

But your parents are probably in their forties or fifties. They are at an age in life that has been called "adolescence in reverse." Instead of having to make new adjustments to their own growing-up as you are doing, they may be adjusting to physical and emotional changes in themselves. Some of their adjustments may be as difficult for them as any you have to make are for you.

For your parents in middle age, changes occur that may make it hard for them to be as emotionally poised as they were a few years ago, and as they may be again when they are older. Often they have also to adjust to decreased physical and nervous energy at a time in life when the demands and pressures of responsibility are greater upon them than ever before.

The fact that they were young once may not necessarily mean that they can understand you and your feelings. True, they were young, but never before were they the middle-aged parents of you.

Peter's worried and anxious father said to a friend, "I can remember only too well some of the scrapes I got into when I was Peter's age. I'm not going to let him make the same mistakes if I can help it!"

So there you are. Now can you put yourself in your parents' place and more nearly understand some of the reasons why parents behave as they do? Strange as it may sound to say it, if you try, you can probably figure out the situations that involve you and your parents and do more than your parents can toward bringing about happier solutions.

—JUDSON T. LANDIS AND
MARY G. LANDIS



... SUPPOSE IT DOESN'T
HAPPEN THO', AND THINGS JUST
GO ON—

THAT'S THE SICKEST
THEORY I EVER HEARD.

loss of wilderness areas is youth's loss

A BUSY highway, a roadside picnic area, and the odor of hot dog stands mingling with the exhaust fumes from autos—this is the great American out-of-doors. But let's face it! It's not the outdoors that our forefathers knew! And someday we're going to miss those rapidly disappearing wilderness areas in our country. Already we flock to Canada to get outdoors.

"We don't realize the extent to which wilderness areas are disappearing in the United States," warned Supreme Court Justice William O. Douglas at the 25th anniversary banquet of the Potomac Area Council for American Youth Hostels. "If our young people and the families they are going to raise in the years to come are to know the pleasures of hiking, camping, horsebacking, fishing, and generally roughing it in the great out-of-doors, we must win the battle for conservation."

By wilderness areas, Justice Douglas is referring to those areas that have been left as virgin forest, the habitat of wild animals and birds, with streams, plant life, and land left as it was when our forefathers first pushed their way across this continent.

In this fight to conserve disappearing wilderness areas, young people have the greatest stake. Upon their shoulders will rest the weight of 3 million people in the year 2000. "It's as though we were going to another America down on top of the one we've got," Justice Douglas reminded the youth hostellers.

A doubled population will put great pressure on our growing space. "They tell us bulldozers are chopping away 3000 acres of farmland and woodland every day to make way for our expanding suburbs," said Mr. Douglas. "Already most of our beach areas have been enclosed. Only the relatively few miles of shoreline encompassed within the bounds of state and national parks remain in the same condition they were in generations past. The others have given way to 'developments.' The great ribbons of concrete that stretch out in our system of superhighways are bringing every area of this country within reach of our motorcars. Places once so remote are now but a few hours away. Unless we take firm steps now to preserve our remaining wilderness areas, it will be too late."

Justice Douglas' words painted a not too pretty portrait of America a few years hence. He described a narrow belt of woodland wilderness which stretches along the old Chesapeake and Ohio Canal right into the city of Washington—one of the last of its kind in the eastern U. S. Unless action is taken to make this 180-mile strip into a national park passes in Congress, a superhighway may spoil this wilderness belt.



To publicize the beauty of unspoiled wilderness areas, Supreme Court Justice William O. Douglas once hiked the 189 miles of the Chesapeake-Ohio towpath.

Justice Douglas on conservation





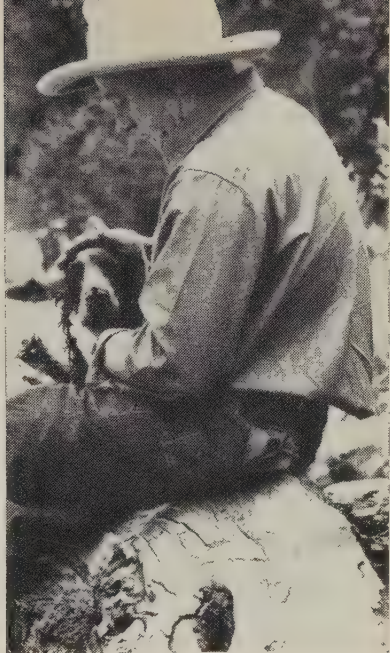
Americans are getting soft; we need

Merritt Lake, high in the Sierra Nevada Mountains, is set in a solitary paradise 18 miles from the nearest highway and 10,000 feet above sea level. Ten years ago Justice Douglas could hike through this country for a week and meet only two other persons. A year ago when he and his wife hiked up there, they were told that 1000 other people had been seeking the same recreation during the month of August alone. "Now," Mr. Douglas commented, "if history repeats itself, somebody will want to build a highway up there and erect a lodge and hotel and it will become just one more commercialized resort."

A student from India attending Harvard University shared his impressions of America with Justice Douglas. The Indian student said that he found his studies stimulating, but it worried him that we (Americans) are going soft. "You will never be able to keep your present position of world leadership," he said sadly. "I live in a dormitory and attend classes, the nearest of which is six blocks and the farthest 12 blocks away, and I am the only one who walks to class."

His thoughts about our land and its people make the problem of preserving wilderness areas doubly urgent. Not only are they wonderful playgrounds for Mom and Dad and the kids to escape from civilization for a week

Justice Douglas finds real joy and relaxation by sleeping outdoors and hiking across rough terrain. His travels have taken him to many lands. Sometimes on vacation, he fishes, hikes, and studies court cases sent to him from Washington.



ged outdoor life!

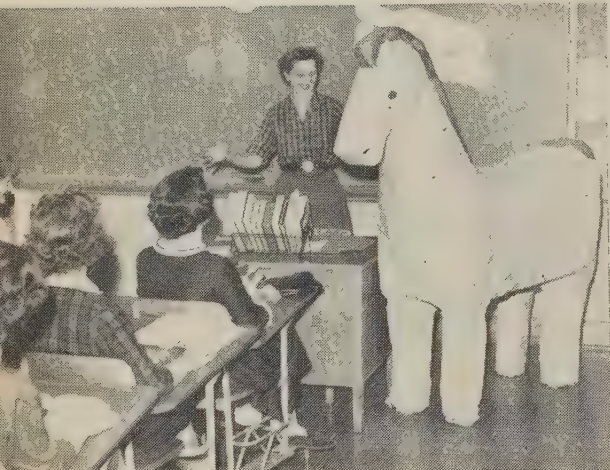
discover what fun just being together under the wind and trees and
ars can be, but they may also become real necessities for our national
survival. Lest our children be a generation born with wheels, too soft and
abby for the peoples of the world to respect, we will need these un-
habited places for periodical leg stretches—room for mental and physical
rowth when man-made machines get too cramped.

Justice Douglas challenged today's youth when he said, "We are going
o have to fight a long battle in the next generation, if we are to preserve
ur wilderness areas, fence them off from development, and retain them
a their natural state for those who are willing to enjoy them that way,
ithout all the fancy lodges and hotels. . . . It is a battle in which our
oung people have a great stake. We will be pressed for room, but I think
e can meet our needs while still preserving here and there across America
ose patches of wilderness where future generations can go, on foot or
y canoe, to enjoy Nature in her wonderful raiment—while leaving their
otorcars back on the highway.

"I want to enlist you all in this cause because if we lose the legislative
attles that lie ahead, we shall lose something America can never replace."

—GLENN D. EVERETT

youth ⁱⁿ the NEWS



Horsing around in class was permitted just this once when five teachers built this Trojan horse as part of a class study of Homer's "Odyssey" at Highland Park High School in a Dallas (Tex.) suburb.

Negro pastor defends use of "kneel-ins"

Most of the Negroes participating in kneel-ins at Southern white churches considered themselves as "missionaries seeking to worship and conciliate" and not as "using the churches for any selfish purpose," says Rev. James M. Lawson, Jr., a Negro expelled last spring from Vanderbilt University Divinity School because of his leadership in sit-in demonstrations in Nashville, Tenn.

Part of the aim of sit-ins, he said, "is to help create a decision by whites that change will come, even if it takes a generation." If some such road as these sit-ins is not followed, he said, nothing more will happen for 100 years.

Japanese students invite Koreans to university

A student-led movement to establish a "friendship bridge" between Japan and South Korea has been started by students at the International Christian University, near Tokyo. First step in the movement has been an invitation to Korean students to study at the school. The movement was reported to have been originated by a senior at the university, Fujiva Kawashima, who spent three weeks at a Christian work camp near Seoul, Korea. University administration officials have given their backing to the program. The ICU is supported by mission boards of 15 Protestant denominations in the U. S. and Canada, including the United Church of Christ.

Rock 'n' roll still top teen choice

Rock 'n' roll is still top musical choice among teens. In Eugene Gilbert's recent nation-wide survey, both boys and girls picked rock 'n' roll as their favorite, followed by jazz, pop ballads, classics, and show tunes. The big R got its biggest boost with 48 per cent of the girls and 37 per cent of the boys naming it their favorite.

More boys (33 per cent) prefer jazz than girls (28 per cent), but the boys also are more apt to listen to classical music than the girls (17 to 14 per cent). "I like rock 'n' roll to dance to, and the classics to listen to," explains one girl.

Dutch Reformed start at'l youth fellowship

For the first time in its more than 330-year history, the Reformed Church in America has united its young people into a national youth

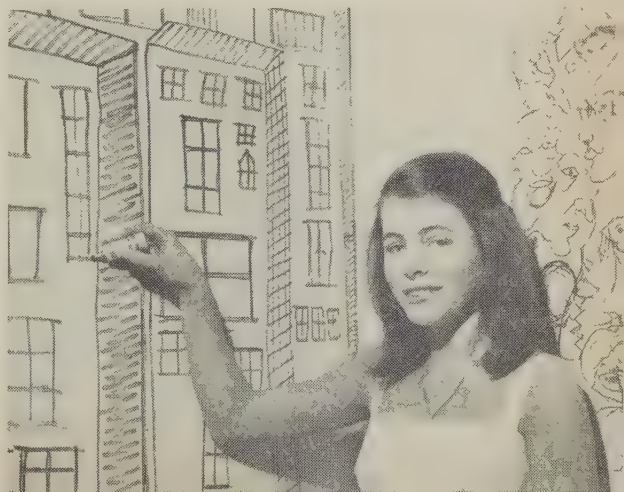
organization. Name of the new body, chosen in a nation-wide contest, will be the Reformed Church Youth Fellowship.

Formation of the fellowship, which will go into effect in 1962, was announced at the denomination's Fourth National Youth Assembly. Contest for the organization's name was conducted by the Church's Youth Department. It held another contest to pick a symbol.

The winning symbol depicts an open Bible on a triangle, representing three phases of denominational youth work. A torch, symbolizing Christ, the Light of the World, figures prominently.

Assembly delegates discussed frankly the tendency in some mid-western congregations of the Dutch to form cliques whose members do not "accept" non-Dutch churchgoers until they are well established in the community. Reformed Church members are predominantly Dutch or of Dutch descent.

Drawing on walls has become more than a childish pastime for London schoolgirl, Betty Evans, 15. Although she's had no formal art training, she has been commissioned to decorate the walls of two London restaurants with her clever line drawings and murals.



The "Bartok disease" is catching

DURING my college days a unique opportunity came my way. At the time it seemed pretty ordinary, since it was only a music appreciation course. Those of you who have suffered through any form of such course will find it hard to believe that such a thing could have made so great an impression. Well, this was a *real* music appreciation course.

Fiddler Klaus Liepmann and pianist Rickard Tucker ran it. Both were full of excitement over music, and they played for us once each week. When Tucker and Liepmann were gone on a composer we had never heard of before: Bela Bartok; and their weekly Bartok "concerts" opened up an entirely new and wonderful world for me.

I wish it were possible to put down on paper some part of the fascination they could give to Bartok. If I could, you'd be started on a fascinating trail. You would learn something about a strange, strong-willed individualist who found his own way to music, a 20th-century composer who is now ranked with the greats, a composer whose music is especially meaningful to modern ears. You would discover strange music of great beauty, and if you are a hi-fi bug—you'd find a composer who was also fascinated by sound for its own sake, an experimentalist with new harmonies, new musical sounds, new tone combinations and many a "different" beat.

Bartok was intrigued, but not satisfied, by the music of Debussy and Wagner. At the same time, he was an intensely patriotic Hungarian. So much so he exiled himself to America to die rather than to witness his homeland's fall to the Nazis. He spent many years, as a young man, wandering through the back country of Hungary and Rumania with the primitive recording equipment of his time. Where other composers had written "gypsy" music based on tea-room fiddlers and what they thought to be Hungarian music, Bartok went out and got the real article. He literally absorbed everything in these recordings into his musical self.

The exotic harmonies and strange, almost forgotten melodies from both the Orient and the West cast a spell on Bartok. More than this, his sense of humor delighted in the missed notes and out-of-tune playing of the self-taught musicians he had recorded. (I don't recommend them to you—your "Bartok disease" has reached an advanced stage, but some of Bartok's own recordings have been released by Folkways Records . . . and they are wild!) Bartok developed a completely new approach to serious music from his own folk music.

It is an exciting and wonderful story to me. Knowing it gives me something to listen for on even the first hearing of any Bartok work. I think that is the key to listening to serious music: *Some one thing, at least, must appeal at the start.* Repeated listening expands on that start until finally the whole thing is one and understood. Then you the listener have your version of what the composer set down in the first place. Bartok has one more starting point as well—humor. Much of his music is written with tongue in cheek, and music you laugh with is music you can learn to like very quickly.

There are two fairly recent books about Bartok—Serge Moreux's *Bela Bartok* (Harvill Press, 1953) and Halsey Stevens' *The Life and Music of Bela Bartok* (Oxford University Press, 1953). The Moreux book is a good place to begin. Whether you read about him or not, a lot of Bartok's music is easy listening right at the start, particularly his piano collections such as "For Children," and "Easy Pieces." Don't be fooled by these titles. "For Children" is anything but nursery rhymes. These little pieces are pure folk dance. Their tunes are catchy and their rhythms swingy. If you play the piano, get the music and play them yourself. (Just about all of Bartok's music is published by Boosey & Hawkes.)

If you can, get recordings played by Hungarian pianists. Decca has our single-LP albums by Andor Foldes called **The Piano Music of Bela Bartok** (Decca DL-9801 through 4). This is Bartok as it should be played, and Decca has put almost all of the piano music in them—including some ear-twisters you will *not* like at first. Start with DL-9801.

All of volumes 1 and 2 of **For Children** is available on Bartok Records 19 and 920, played by Tiber Kozma. (Peter Bartok, the composer's son, is one of America's top recording engineers. He operates the small Bartok Records label, dealing almost exclusively with his father's music.)

Bartok's famous "Mikrokosmos" is a collection of 153 very short piano pieces, all designed to develop a pianist's ability to play "modern." Number one is a simple, one-finger thing even I can play. Long before you reach number 153, however, they get plenty tough. Foldes' Decca albums include the best from Mikrokosmos, and the entire collection is done by **Gyorgy Andor** on Columbia's 3-LP album SL-229. Tibor Serly orchestrated a handful of Mikrokosmos numbers into a **Suite**, done very well on the old, but still wonderful sounding Bartok Records album 303.

Moving on then to Bartok's orchestral music, try Mercury's recordings of another Bartok fan, Antal Dorati: **Dance Suite**, **Two Portraits**, and a few pieces from **Mikrokosmos** on Mercury 50183 (stereo on 90183); and **Hungarian Sketches** with **Rumanian Dances** on Mercury 50132 or

Bela Bartok

90132. Bartok didn't write anything he called a symphony. His most famous orchestral work is called **Concerto for Orchestra**. If you have the chance, this one builds to a tremendous, heart-breaking climax. Leonard Bernstein's exciting reading, which some critics have not liked, is today's standard (Columbia ML-5471, or on stereo MS-6140). Its realistic, forward sound is matched in a warmer interpretation by Fritz Reiner and the Chicago Symphony on Victor stereo LSC-1934.

Finally we come to the **Quartets**. Bartok wrote six of them, rated by many as the only quartets of real importance since Beethoven. A performance of any one of them always stirs up a big argument between the Bartok-is and Bartok-no factions. Typical of the strange effects he calls for is a passage in the Third, in which the cello produces a sliding sound for the world like that of a racer going by the stands at the Indianapolis Speedway. (Those not in the know don't dig this kind of music!) When and where you get this far with Bartok, try the Concert-Disk album by the Fine Arts Quartet (in stereo on SP-501). These are truly great performances, some of which you may have seen and heard already on the National Educational Television Series.

—DON SMITH

Bratford . . .



"There's togetherness for you!"

POSTAGE stamps often carry religious meanings.

For example, among the set of stamps recently issued by Switzerland depicting its most famous buildings is the 30-centime stamp showing Grossmünster (Great Minister) Church in Zurich. Here young priest of brilliant reputation, Father Ulrich Zwingli, stirred religious revolt at the same time that Martin Luther was at work in Germany.

"I am a peasant through and through," Zwingli once observed. His sermons were filled with homely examples from the farmyard—about geese, sheep, and cows. Maybe that's what made him popular with the people. He never put on airs. And he was a rugged man in the public debates that marked the early days of the Reformation because the people could always understand what he was talking about. "Do not be afraid, my friends. God is on our side. He will protect His own. You have undertaken something big and you will encounter much opposition for the sake of the pure Word of God, when only a few bother to think about it. Go forth in the name of God."

This marked the founding of the Reformed Church, as it came to be called, for Zwingli soon offered with Luther.

Interested in strengthening the Swiss Federation, Zwingli became involved in politics, a field in which he had no skill. In 1531, five Catholic cantons united in a war against Zurich. Zwingli, despite his dislike for war, went out at the head of the Zurich army. The battle of Kappel resulted in a rout of the Protestants. Zwingli himself fell wounded.

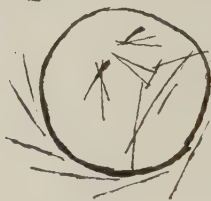
That night, the conquerors went among the wounded on the battlefield asking if any wanted to return to the old rites. A soldier, not recognizing Zwingli, asked him if he wanted a priest. He shook his head. "Will you then pray to the Holy Mother and the saints?" the soldier asked. Zwingli again refused. "So you are one of these damned heretics!" shouted the soldier and, drawing his sword, killed the pastor of Grossmünster Church in Zurich.



Swiss
stamp
shows
Zwingli's
church
in Zurich



thoughts on basketball by a basketball

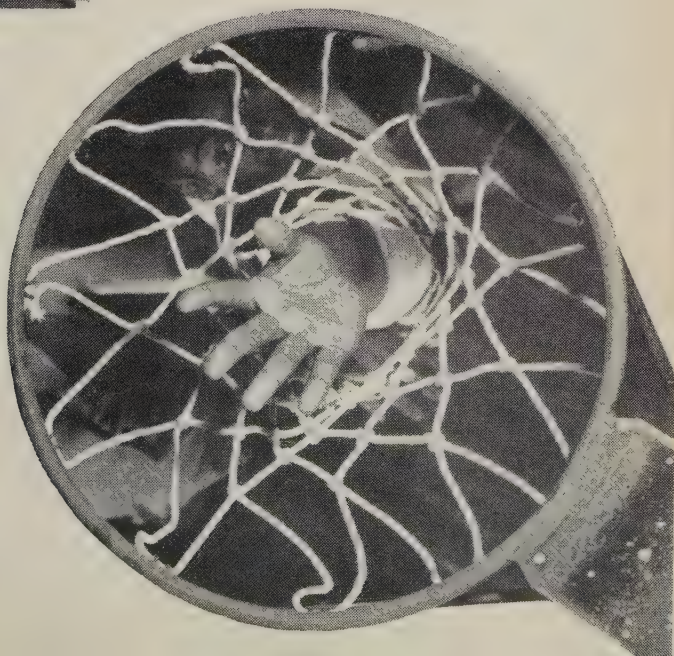


Being a cowhide
dribbled and batted,
Convinces me that
I've really had it!
Heroes get honors,
And Spaulding gets paid,
The mob has fun,
but me—I'm dazed!
Never since Hercules
hurled the bull,
Has bovine been bounced
to win a goal.
Never since my ancestors
were pummeled in Rome,
Has such a mad arena
been my home.
From flanks of the contented
into these new spheres,
Life has been nothing but
thud, sweat and jeers.





Men "shoot" me
and "freeze" me,
With no effort
to please me.
How foolish! Real ghoulish!
And very unrule-ish!
If these muscle-men
seek my death,
Why do they pump
air in me for breath?
To finish me off, let
them hear my cue,
It just takes a sword
to run me through.
Those netted strings
won't be MY casket,
For there's a hole in
the bottom of that basket.



The stars set the records
and get all the loot,
But I am the one who
goes through the hoop.
Two hundred points
is my average per game,
And yet who recognizes
MY claim to fame?
Tan my hide, I'm
inflated with pride!
Then I smell defeat.
I'm on neither side!
Hands grab me, stab me,
nab me, and jab me,
Why do they floor me?
Is no one for me?
All resent my fame. And
they call THIS a game!





The crowd is against me
with their thumbs down,
Urging their warriors
to "capture the crown."
Even pretty maidens,
with neat garments laden,
Jump with delight
at my very sad plight.
Why the excitement?
Why on me he pounces?
They simply reply: "That's
the way the ball bounces."



Your record columnist Ted Riedeburg in the January 8, 1961, issue talked about so-called "race" records in the collection of our parents. Our parents love records. We got a new hi-fi record player about a month ago and play records on it all day.

We do not buy or play records because the artist or group is Negro or white. We buy them because the artist or group have made a good, enjoyable recording.

For your advice, our mother adores Negro singers. They sing with meaning. I believe that God created the earth and that all his children (red, yellow, black, and white) are precious in his sight. Do you?—Nancy and Linda Weinhold, Mohnton, Pa.

Young Pillars . . .



Copyright 1961. Gospel Trumpet Co.

"Congratulations, Mom! You're the only mother I know who has a son who has studied his Sunday school lessons for seven years in advance!"

touch & go

Columnist Riedeburg replied: Seems as if Nancy and Linda Weinhold thought I was blaming Negro entertainers for being largely responsible for the worst in rock roll when I mentioned "race" records in the January 8 "Sound the Round" column.

Not so! I was trying to show that R&R came out of the rhythm and blues tradition developed by Negro singers for their own people and that few, if any, white folks ever heard them. Their records were and still are, sold almost entirely in shops located in the Negro section of large cities. New York's Harlem and Chicago's South Side are good examples.

It is understandable, then, that the parents of white children were not prepared by previous exposure to accept the heavily accented rhythms which teenagers enjoy much today. Another way to put it is that what a person doesn't know he usually doesn't like.

It was farthest from my mind to insinuate that one should like or dislike any kind of music because of the race, color, or creed of a composer, singer, or instrumentalist. I enjoy all kinds of good music but I reserve the right to cringe down on bad jazz, bad folk music or bad rock 'n' roll, no matter who plays it. O.K.?

May we quote you?

Things are almost back to normal again. The adults are getting into more trouble than the teenagers.—*Kathryn Murray*

A hot idea is one that stays hot even after somebody throws cold water on it.—*Lloyd Young*

We are faced with these alternatives—a United Nations with teeth, or a world with cavities.—*Robert Q. Lewis*

Life is pretty tough, but think how much tougher it would be if you couldn't sleep a third of the way.—*Lydia Fairbanks*

There's one thing about TV westerns—if the badmen would spend less time in those saloons, they might shoot better.

—*A. Bettnor*

A fan club is a group of people who tell an actor he's not alone in the way he feels about himself.—*Cindy Heller Adams*

Scars don't mean a thing except as a gesture given you by friends. More than an award or ability, it's likely to be a sentimental gesture.

—*Spencer Tracy*

Overheard: "Think no evil, speak no evil, hear no evil"—and you'll never write a bestselling novel.—*Sidney Skolsky*

COVER



STORY

Teens in Alhambra, Ill., made a clean sweep of church activities on Youth Sunday. Not only did they conduct the morning service of worship, but they tackled all other tasks typical of the pastor, custodian, and church leaders. Wielding the brooms on the cover are Ray and Bill, and holding the dustpan is Sharon. (See page 30 for more about the teens in Alhambra.) Watching teens at work on Youth Sunday throughout the nation opens many adult eyes. "I never knew these kids were so capable" or "Where have they been hiding all my life?" When given a chance, you young people know how to prove yourself to adults.

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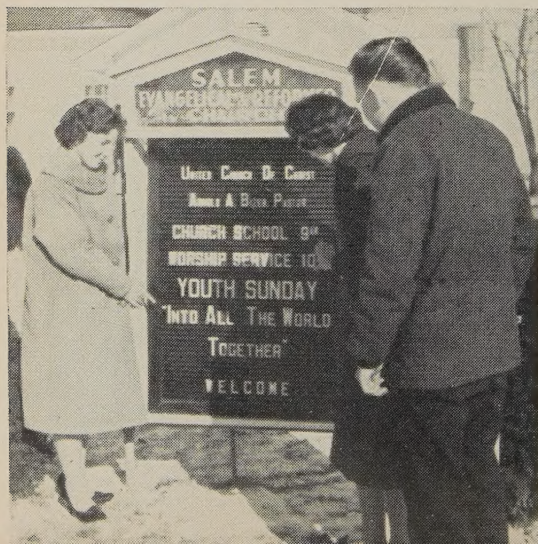
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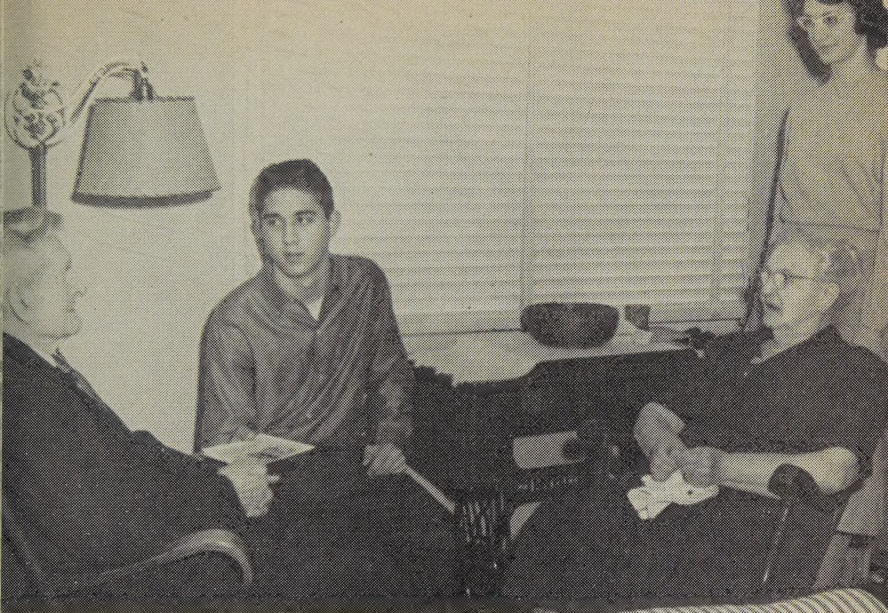
in Alhambra, Ill., on Youth Sunday . . .

teens take over church

THE week of January 29 to February 5 this year saw the youth at Salem United Church of Christ in Alhambra, Ill., in full command. During this period, officially designated as Youth Week, members of the Youth Fellowship really shifted into high gear. The minister, Rev. Arnold Bizer, surrendered many of his duties in this church of nearly 500 members. So did the office staff, custodian, organist, and choir director. The members of the Youth Fellowship called on the sick and aging, rehearsed the children's, youth, and adult choirs, took care of office duties (including preparation of and mimeographing the church bulletin), and assumed responsibility for custodial services. They swept the church building, dusted the pews, and set up the outdoor bulletin board bearing the Youth Sunday theme, "Into All the World Together." The Youth Fellowship also conducted the regular Sunday worship service. Miss Jean Dauderman, a member of the group, was the guest "preacher." The ushers also belonged to this organization for teenagers. Residents of the Hitz Memorial Home in Alhambra enjoyed visits by the young people with their advisors, Mr. and Mrs. Paul Highlander. An old-fashioned hymn sing was a highlight. At this home for the aging, one of the member agencies of the Commission on Health and Welfare services, live Rev. and Mrs. Karl Friebe. Rev. Friebe, who retired in 1936, served 45 years in South Illinois Synod.




In addition to posting announcements on the outside bulletin board, Jean (left) also was guest "preacher" at the Youth Sunday service in worship. Helping her are Marleen and Denn



Part of Sunday's assignment was a visit to Hitz Memorial Home, where Carl and Marleen chat with Rev. and Mrs. Karl Friebe, who are now retired after years of pastoral service. Leading junior worship (below) were Dianne, at the reading stand, and Wanda, at the piano.





SPORTSMANSHIP AND FELLOWSHIP

Lord, thank you for the fun and excitement of sports,
For the energy and endurance of my body,
For coordination and control,
For patience and persistence,
For opportunities to practice and train,
For the help of coaches and friends,
I am grateful, dear God.

Help me keep my work and learning and play in balance.
Show me in all athletic activities the values of keeping
physically fit, working with others, striving for a goal, be-
ing honest at all costs, losing without shame, winning with-
out pride.

May I use this body, for which Jesus died, to receive
spiritual treasures of forgiveness, peace, and eternal life.

Amen.